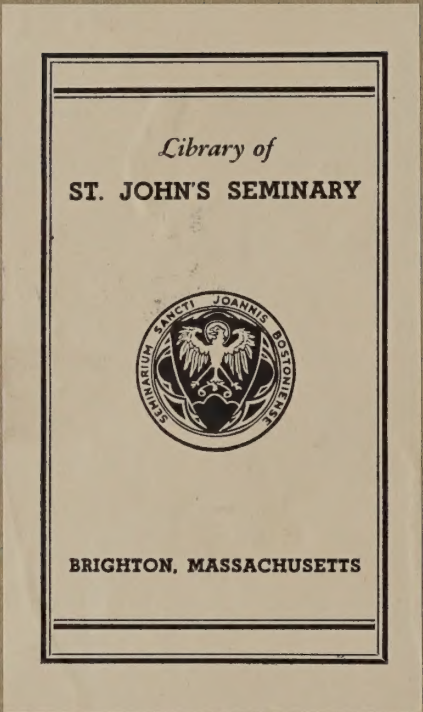


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# THE REVIEW.

By ARTHUR PREUSS.

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## NOTICE.

To give THE REVIEW's personnel a vacation, the paper will not appear on August 2d. The next issue will reach our faithful and indulgent subscribers, who will surely not grudge us this much-needed respite, D. v. on Aug. 9th.

\* Mr. McKinley sings loudly in church at Canton. Mr. Roosevelt addresses a Chicago Sunday school. Mr. Bryan has himself photographed in overalls and boots, with a background of chicken-coop and bull-calf. Mr. Stevenson tells of his poverty. Verily, this is to be a campaign of soap, softsawder, and sanctimony.

\* "What does this nation need?" shouted the political orator. "What does this nation need as she steps proudly across the Pacific--as she strides boldly across the mighty ocean in her march of trade and freedom? I repeat, what does she need?"

"Rubber boots," said a man in a rear seat.

\* A Kansas poet in the Wichita Eagle, his soul burning with emotion and ardor, sings:

"I hugged her closer and closer to me!  
My red blood ran with a heat intense!  
While the maddened flashes of love ran  
through me  
Like a prairie fire through a barb-wire  
fence!"

And yet some eloquent fake had the assurance to tell the mothers' congress recently that "man can not love!"

## ARCHBISHOP IRELAND AND LAFAYETTE.

The Washington Church News is the only English Catholic paper in the land which commented with any degree of sanity and impartiality on Msgr. Ireland's Parisian eulogy of Lafayette. It said among other things (issue of July 14th);

"We observe in certain of our Catholic contemporaries, apropos of the Lafayette celebration, a return to the bad old way of claiming everybody who has done anything important in the world as a Catholic. Now, Lafayette was not a Catholic. The reasons that induced him to come to the aid of George Washington had nothing to do with Christianity in any form. His wife—one of the noblest women of whom history has any record, and the daughter and granddaughter of two other noble women—was a Catholic; but Lafayette was a Freemason and a Deist, just as George Washington was a Freemason and a Protestant Christian. There is no use in telling polite lies for the good of the faith. St. Peter never did it. When he lied it was not in the interest of the Church, but some seem to forget this.

"Lafayette's services and career were as glorious in America as they were inglorious in France. As an American his name would have had no stains upon it; as a Frenchman, as a spectacular patriot, he left a record which his descendants and admirers have every reason to regret.

"Americans have every reason to love him. While Louis XVI. helped us because of French hatred for England, Lafayette came to our aid because he loved freedom. He eluded the vigilance of the government and came to us in the flush of youth and hope. He was true to Washington when those nearest to him were almost ready to drop away. If Lafayette had been born in America he would have been one of the greatest men of the earth (?). He came very near to it in America, but he was very far from it in France.

"Let us be honest about it, however. Let us get rid of this mulish habit of claiming every man who succeeds in gaining the world's praise as a meek follower, in heart at least, of the Crucified; and let us admit that Lafayette, although baptized and brought up in the Catholic faith, as Voltaire and every well-regulated French boy was and is, was in no sense inspired by Catholic sentiment when he offered his sword to Washington.

"It is well that we Americans should utter his name with gratitude. It is well that one of the greatest of American citizens and priests, Archbishop Ireland, should have made his eulogy—for he loved freedom and fought for his ideal of freedom—but it is not well that we should excite the laughter of men who know better by claiming for Lafa-

yette an adherence to a faith which he looked on with respect, but whose demands he declined to obey. This declaration was made with the politeness that always characterized his family; but the fondest desire can not change a Deist into a devout Catholic nearly a hundred years after his death.

"Members of the great and most wonderful mystical body, we Catholics are denying the very words of our Lord when we show such eagerness to grasp the things of the world. We all know what He said of His kingdom. If a man grows rich, or has genius, or succeeds in any way, we begin to draw a pedigree for him with St. Peter at the top. We are quite willing to agree that everybody that accomplished anything important in the world had Celtic blood in his veins. That little matter was settled long ago. But we must protest against the vulgar provincialism, the inexplicable ignorance, which insists in confronting all sorts of mental and physical gifts with the supernatural gift of faith. If Christ came to make Christians write greater poems, or win greater victories in battle, or to make kings, or presidents, or keener politicians, then Christianity is a failure. But we know that he did not; therefore let us drop the cant of the materialists."

## THE TREND OF LEGISLATION.

One of the functions of the Library of the State of New York is the collection and classification every year of the statutes passed by all the legislatures in the Union. From a comparison of these statutes some notion of the general tendency of legislation may be obtained, and such a comparison is attempted in a bulletin recently issued by the State Library. The subject is too broad to be dealt with except in a superficial manner, but in certain lines it is practicable to note changes which indicate the operation of permanent causes. If we define Socialism as the tendency to enlarge the functions of government, we must admit that the general drift is in that direction. New commissions and bureaus are continually created, and more and more occupations are subjected to governmental inspection. In some cases we may be able to discern the influence of a rational and enlightened public opinion, but in others we see the effect of political agitation and of class interests.

As illustrating progress of a satisfactory kind, we may take the legislation affecting the liquor traffic. During the last fifty years this traffic has been prohibited by the laws of no less than seventeen States. At present it is proscribed in only five States: Maine, New Hampshire, Vermont, Kansas, and North Dakota. These are States in which the population is comparatively sparse, and the farming class is predominant. When we consider the intensity of the feeling concerning the evils of drinking, the fanaticism of



the Prohibition party, and the very great moral influence of the Woman's Christian Temperance Union, we must admit that the repeal of so many prohibitory laws is a remarkable achievement. It shows that communities do learn by experience, and the substitution of local-option laws for absolute prohibition is in almost all respects a distinct gain. On the other hand, the rather tempting experiment of the State dispensary system has not commended itself to the sober judgment of our people.

As this bulletin points out, the attempt to instruct school-children in the physiological effects of alcohol is really a sign of progress. Instruction of this kind is now prescribed in all the States except Georgia, Idaho, Virginia, and Wyoming. We have never thought that teaching of this kind was a desirable feature in the public school course. Much of it is extremely crude and even false; nevertheless the method employed is better than that of prohibitory laws. It implies a recognition of the truth that persuasion is superior to force, and it tends to promote temperance by making the effects of alcoholic drink a subject of rational discussion and scientific observation. We may look forward to more correct teaching than now prevails, and to the gradual diffusion of the truth that temperance is but one feature of a sound morality, and that if our children are brought up to desire right living, it will not be necessary to frighten them into abstinence by the exhibition of appalling pictures of the coats of the drunkard's stomach.

We may find further instances of the gradual recognition of changed morality by legislature in the modifications of the Sunday laws. It was not until 1893 that the State of New Jersey removed its legal prohibition of the publishing and selling of newspapers, the selling of milk, and of walking or riding for recreation, on Sundays. Not until 1897 did Connecticut remove its ban from recreation on that day, and only last year did it legalize the operation of electric cars. The State of California repealed its Sunday laws in 1883, but in 1893 an act was passed restraining employers from exacting more than six days' work in a week from their men. But our legislation on these subjects is extremely defective. Most of the old Sunday laws ought to be swept away. On the other hand, our laws fail to recognize the fact that the community has adopted the view that six days' work a week is enough. We want one day a week for recreation; but we make little provision for the regulation of the labor of those who have to work in order that others may enjoy themselves.

It is only thirty years since the first State Board of Health was organized in Massachusetts. Now such boards exist in all but five of the States, and their operations will probably be supplemented before long by a national board. The creation of these boards has resulted in much improvement in our vital statistics, although in many States their registration is very imperfect. An illustration of the same tendency appears in the legislation which purports to prevent the adulteration of food; but here the evidence of pecuniary and class interests is so strong as to make it doubtful if such laws indicate genuine progress. The same doubt is suggested when we review the legislation claiming to be in the interest of laborers. The first Bureau of Labor Statistics was established in Massachusetts in 1869, and such bureaus now exist in thirty-two States, while the Federal Government also maintains one. In

view of the large cost of these bureaus, and the partisanship to which most of them have fallen victims, the results which they have achieved are not such as to justify their existence. They have not aided social progress perceptibly, while they have complicated our politics.

Many laws have been passed at the demand of the labor unions, which have been ineffective, not only because they were treated as creating offices to be filled by representatives of these unions, but also because they constituted class legislation. Very many of them have been declared unconstitutional; and they illustrate the class of changes which hinder genuine progress. The eight-hour laws, which affect only laborers employed directly or indirectly by government, can not be regarded as in the interest of the whole class of laborers or of the community. They benefit a privileged few, at the expense of the unprotected many. The old guild spirit creeps back, too, in laws intended to restrict the numbers of such artisans as blacksmiths and barbers. The general welfare is invoked here, as it always is, to justify special advantages, and over such attempts great struggles will take place in the future. While there are many bad laws passed, and many changes which are not for the better, yet as we survey the whole field of legislation from year to year, we discern so many advances as to justify us in believing that we are all the time making genuine progress.—N. Y. *Evening Post*, July 13th.

## A LETTER FROM BISHOP HURTH.

TO THE EDITOR OF THE REVIEW.—Sir:

I notice that Merwin Marie Snell is expounding what is real Catholic belief, and who are Catholics and who are not. Enclosed please find a few pages cut from a book which has a large circulation in India. Read the letter of Merwin Marie Snell and let me know if you can, how it is possible that the writer of those letters can ever again become an expounder of Christianity except it be after long and serious penance, after honest efforts to repair the scandal given, and after studying his catechism. Perhaps the Hindu missionaries whom he so earnestly desired for America's salvation did not come in sufficiently strong numbers, and therefore he is content to take a place among the—luminaries on the fence of evolution, teaching Christianity to Christians whilst his anti-Christian sentiments are patent in a hundred thousand homes of this land. This should be stopped for the honor of Christianity and in the interest of truth.

†P. J. HURTH,

BISHOP OF DACCA.

DACCA, INDIA, June 20th.

\* \* \*

The letters referred to by Msgr. Hurth are as follows:

"TO THE EDITOR OF THE *Hope*—Sir:

"There having been an occasional note of discord in the chorus of praise which the delegates from India in the World's Parliament of Religions—and especially the Swami Vivekananda—elicited from the American press and people, I have felt inspired to acquaint your people with the true state of the case, to voice the unanimous and heartfelt gratitude and appreciation of the cultured and broad-minded portion of our public, and to give my personal testimony, as the President of the

Parliament and of all the conferences connected with the latter, and therefore an eyewitness, to the esteem in which he is held here, the influence that he is wielding, and the good that he is doing."—*Hope*, March 11th, 1894.

[Then follow all the (10) paragraphs in the letter given below].

"TO THE EDITOR OF THE *Pioneer*—Sir:

"The World's Parliament of Religions, held in the city of Chicago last September, may well be considered, for many reasons, as marking an event in the history of religions. One of its chief advantages has been in the great lesson which it has taught the Christian world, and especially the people of the United States, namely, that there are other religions, more venerable than Christianity, which surpass it in philosophical depth, in spiritual intensity, in independent vigor of thought, and in breadth and sincerity of human sympathy, while not yielding to it a single hairbreadth in ethical beauty and efficiency. Eight great non-Christian groups were represented in its deliberations—Hinduism, Jainism, Buddhism, Judaism, Confucianism, Shintoism, Mahomedanism, and Mazdeism.

"Mazdeism had no personal delegate, being represented only by a couple of papers, sent by prominent Parsis of the Bombay Presidency, Shintoism, Confucianism, and Mahomedanism had but one representative apiece, and took a relatively small part in the proceedings. Judaism sent a large corps of delegates, who had many papers, furnished the presiding officers of several sessions, and in general took a conspicuous part, but its influence was unquestionably less than that of the three great religions, indigenous to India—Hinduism, Buddhism, and Jainism.

"The Jaina community was very ably represented by Mr. Virchand N. Gandhi, of Bombay, who made an exceedingly favorable impression, and continues to do so in the lecture courses which he is still delivering in various parts of the country. The numerous Buddhist delegates from Ceylon and Japan also took a very prominent part, presenting a number of papers, and holding classes in Buddhist doctrine to which hundreds of persons were attracted daily. But no religious body made so profound an impression upon the Parliament, and the American people at large as did Hinduism. Among the Hindus of various schools who took part personally in the Parliament, were Prof. Chakravarti of Allahabad, and Messrs. Narasimhachari of Madras, and Lakshmi Narain of Lahore, Professor Manilal Nabubhai Dvivedi of Bhavnagar, though not present in person furnished several papers which were read and discussed, as was also a treatise on the Tenggala Sri Vaishanava theology sent by S. Parthasarthy Aayngar of Madras. The Brahma Samaj was represented by Messrs. P. C. Mozoomdar of Calcutta and N. B. Nagarkar, of Bombay, who were particularly welcomed by the American Unitarians, with whom they are in close doctrinal accord.

"But by far the most important and typical representative of Hinduism was Swami Vivekananda, who, in fact, was beyond question the most popular and influential man in the Parliament. He frequently spoke, both on the floor of the Parliament itself and in the meetings of the Scientific Section, over which I had the honor to preside, and on all occasions he was received with greater enthusiasm than any other speaker, Christian or 'Pagan.' The people thronged him wherever he went and hung with eagerness on his



every word. Since the Parliament he has been lecturing before large audiences in the principal cities of the United States and has received an ovation wherever he went. He has often been invited to preach in Christian pulpits and has by all who have heard him on any occasion, and still more by those who have made his personal acquaintance, been always spoken of in terms of the highest admiration. The most rigid of orthodox Christians say of him, 'He is indeed a prince among men;' even when they find it necessary, for the sake of their time-honored prejudices, to add, 'but he must be altogether an exception; of course there are no other Hindus like him.'

"As intense is the astonished admiration which the personal presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of Hindus—thanks to the fables and half-truths of the missionaries—as ignorant and degraded 'heathen;' there is no doubt that the continued interest is largely due to a genuine hunger for the spiritual truths which India through him has proffered to the American people.

"America is starving for spiritual nourishment in spite of its absorption in material things, in spite of the ignorance and provincialism of its upper classes and the savagery of its lower, there are many souls scattered everywhere throughout its great population who are thirsting for higher things. Europe has always been indebted to India for its spiritual inspirations. There is little, very little of high thought and aspiration in Christendom which can not be traced to one or another of the successive influxes of Hindu ideas; either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdeism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers, to say nothing of the Hinduised Occultism of the Theosophists, the Hinduised Socinianism of the new England Transcendentalists and the many other new streams of Orientalising influence which are fertilising the soil of contemporary Christendom.

"The most illuminated men and women therefore in Europe and America have a natural drawing towards Hinduism, the chief historic source of their light and life as soon as they are brought into close contact with it under circumstances at all favorable to its just appreciation. In the United States particularly there are several widespread and influential movements which are distinctly Hindu in their character and tendencies. Not only is all the scientific and liberal thought monistic in its trend, but the so-called 'Christian Science' movement (most egregiously misnamed,) is admittedly based upon the Vedanta philosophy. America is well-sprinkled with Advaitins, of all three schools, even though they would not always, in the absence of any direct knowledge of Hindu thought, know how to define their position. Even the Christian mythology is not so very different from the Hindu, as the latter is gradually becoming familiar to the American people, through the medium of translations, books, and articles by scientists and dilettante, and the writings and personal labors of Theosophists and some other liberal sects.

"All the Hinduising forces hitherto at work have received a notable impulse from the labors of Swami Vivekananda. Never before has so authoritative a representative of genuine Hinduism—as opposed to the emasculated

and Anglicised versions of it so common in these days—been accessible to American inquirers; and it is certain, beyond peradventure, that the American people at large will, when he is gone, look forward with eagerness to his return, or the advent of some of his confreres of the institute of Sankaracharya.

"A few, and only a few, representatives of the extreme orthodox wing of the Protestant Christian community have been provoked into hostile criticism by jealousy of his successes. But this has come exclusively from religionists of an abnormal and obsolescent type, and, as a rule, jealousy and a sectarian animosity even from this quarter have been silenced by the uniform kindness and good-will, as well as the learning and dignity and personal charm, of the orange-robed monk from the Land of the Bharatas.

America thanks India for sending him, and begs her to send many more like him, if such there are, to teach by their example those of her own children who have not yet learned the lessons of universal fraternity and openness of mind and heart; and, by their precepts those who have not yet come to see Divinity in all things and a Oneness transcending all.

MERWIN-MARIE SNELL.

Chicago, Ill., U. S. A., January 30th, 1894."  
(Quoted by the *Indian Mirror*, March 9th, 1894).

## THE SOUTH AMERICAN COUNCIL.

The decrees, long expected, of the South American Council held in Rome last May a year ago, have just arrived. With delight we have read the 998 sections adopted unanimously for the guidance of all Latin-American churches. Eleven months before, "Innominato," in the *New York Sun* (Aug. 27th, 1899) said there were 1,100 articles. He likewise wrote:

"The first result of this work and this Council is the unity of the churches of Latin America. From the general American point of view, no less than the Catholic standpoint, the result is of immense significance. It is, as it were, the birth of a new church. To detach these churches henceforth from the Primate of Spain; to attach them to a new primate, who will probably be the Brazilian primate; to raise this prelate to the rank of Cardinal, which will mark another step in the 'internationalisation' of the Sacred College, and of the central government of the Church; to coordinate all wills and all intelligences for continued, progressive, irresistible reform; to reorganize and rebuild all the cells of the religious organism; such is the object. It is ideal and grand.

"That is why the Council is in the highest degree interesting to the whole Catholic world. What will be the new ecclesiastical discipline? What direction will the new canon law point out? What form will the new clerical education assume? What politico-religious law, monastic life; the public, social life of the Church? We who, faithful to the desires of Rome, follow with fervor the new direction; who look, trembling, for the future moulds into which the coming life of the Church shall be cast, in harmony with the transformations already undergone; who wait, not without impatience, for the opportunity to adapt the

external, human organism of Catholicism to contemporary conditions; who turn with all our hearts toward a new and real ideal, founded on the direction given by Leo XIII. to the policy of the Holy See; we shall find in the *schemata* of the American Council a powerful lever, an example, models. We shall see in what shape the Holy See crystallizes reform, to what shores it steers men's minds.

"Notwithstanding the great difference between these churches and European Catholicism, especially in the great countries, we shall find in the articles not merely precious hints, but exchanges and borrowing of ideas. We shall get a glimpse at the coming Oecumenical Council, which will give to the whole Church its external form, its public mechanism, in harmony with the new conditions of civilisation. Two points are of special interest—education in the seminaries and public law.

"Old methods no longer suffice for the demands of our period, no matter how we look at them. They are the harquebuses of the middle ages, when we need quick-firing rifles to conquer indifferent or hostile minds. A sympathetic, strong, enlightened clergy, imbued with higher knowledge; a common-law policy; steady, broad, vivifying social action; these are our needs, our desires, our real ideals. Until Catholics enter upon this path they will not have the power to bring about the necessary rejuvenation. Ideas must have wings; actions need favoring winds.

"The South American Council is therefore an event of importance; it marks a date. It will be one of the fairest ornaments in Leo XIII.'s immortal crown. His adversaries formerly brought up against him his almost exclusive taste for diplomacy, for politics, for social questions, and for the intellectual life; as though he had no care for ecclesiastical discipline or for the internal regeneration of Catholicism. The 'national' encyclicals, which are, as it were, pastoral visitations to each church, had given a sufficient answer to his detractors. The American Council annihilates the false story. We can understand the intellectual and religious joy felt by the Old Man of the Vatican, when, from his modest corner-room in the Apostolic palace, he saw the roof-beam of the South American seminary erected. 'Quidquid ex eo cognovimus, quidquid mirati sumus, manet.' All that we learned from him, all that we admired, remains."

Surely "Innominato," alias the Abbe Boeglin, had a chance long before the decrees of the South American Council reached us, to study them and report about them. He has not done so. What is the matter? The whole collection runs against the grain of "Americanism," or, as it has been styled of late, "Anglo-Saxonism." Not a word in favor of "modern aspirations;" not a word about the separation of Church and State, except to reject it as unnatural; not a word about the creation of a new primate and his chances for the Roman purple and the "internationalisation of the Roman Curia." And the seminary education, oh, it is so old-fashioned, so out of date with modern demands! "The old methods" are made to serve again. What "Innominato" styles "the harquebuses of the Middle Age," are declared to be still of service. Even the favorite ideas of the Americanists as condemned in the Brief "Testem benevolentiae" to Cardinal Gibbons, are likewise condemned. Reason enough for the Abbe Boeglin and his clique to remain silent about the council after the publication of its decrees. But the readers of THE REVIEW will



rejoice to learn that the old faith, the old and tried ways are declared to be still the only means of reaching heaven or spreading its kingdom on earth. J. F. MEIFUSS.

### THE ILLINOIS LAW REGARDING THE INCORPORATION OF CHURCHES, &c.

The urgent necessity of having our congregations legally incorporated has often been pointed out in THE REVIEW. Under the laws of many of our States, it appears, such incorporation is fraught with little trouble and no difficulty.

For the subjoined extracts from the Statutes of the State of Illinois we are indebted to a reverend friend in the Diocese of Alton:

(How organized.) §35.....any church, congregation or society formed for the purpose of religious worship, may become incorporated in the manner following, to-wit: By electing or appointing, according to its usages or customs, at any meeting held for that purpose, two or more of its members as trustees, wardens, and vestrymen, (or such other officers whose powers and duties are similar to those of trustees, as shall be agreeable to the usages and customs, rules or regulations of such congregation, church or society,) and may adopt a corporate name; and upon filing of the affidavit, as hereinafter provided, it shall be and remain a body politic and corporate, by the name so adopted.

§ 36. (Affidavit of organisation.) The chairman or secretary of such meeting shall, as soon as may be after such meeting, make and file in the office of the recorder of deeds in the county in which such congregation, church or society is organised (which shall be recorded by such recorder) an affidavit, substantially in the following form:

State of Illinois. }  
..... County. } ss.

I, \_\_\_\_\_, do solemnly swear (or affirm, as the case may be,) that at a meeting of the members of the (here insert the name of the church, society or congregation as known before incorporation,) held at (here insert place of meeting), in the county of \_\_\_\_\_ and the State of Illinois, on the \_\_\_\_\_ day of \_\_\_\_\_ A. D. 19\_\_\_\_, for that purpose, the following persons were elected or appointed (here insert their name) trustees, (or wardens, vestrymen and officers, or whatever name they choose to adopt, with powers and duties similar to trustees,) according to the rules and usages of such (church, society or congregation.) And said (church, society or congregation) adopted as its corporate name (here insert the name). And at said meeting this affiant acted as (chairman or secretary, as the case may be.)

Subscribed, etc.

Such affidavit, or copy thereof duly certified by the recorder, shall be received as evidence of the due incorporation of such congregation, church or society.

§ 37. states that the term of office may be fixed by a congregation, church or society.

§ 38. provides that failure to elect trustees does not dissolve such a corporation.

§ 39. (Subsequent elections. — Vacancies, etc.) All elections of trustees after the first, and elections to fill vacancies may be called and conducted upon such notice and in such manner as may be provided by the rules, usages or by-laws of the congregation, church or society, but the qualification and

number of the trustees shall at all times be the same as required in the thirty-fifth section of this act. No certificate of election after the first need be filed for record.

§ 40. (Removal of trustees.) A trustee may be removed from office by an election, called and conducted in like manner as elections for trustees or his office declared vacant for a failure to act, immoral conduct, or for an abandonment of the faith of the congregation, church or society.

§44. Permits existing societies to organize under this act.

### THE STATE AND PROSTITUTION.

We learn from the *Sun* (July 8th) that the Supreme Court of the United States has unanimously sustained the constitutionality of the New Orleans ordinance prescribing certain specific limits in that city outside of which no woman of lewd character shall dwell. The validity of the enactment was attacked by property owners in or near the prescribed district. One of these property owners is the Church Extension Society of the Methodist Episcopalian sect.

The opinion of the Supreme Court is written by Mr. Justice Brewer, a man of stern religious convictions, who pronounces the adoption of the ordinance in question a legitimate exercise of the police power which belongs to the State and with which neither Congress nor the federal judiciary can interfere. He holds that the "vocation" of these women may be regulated by legislation and suggests that the exercise of control by confining their domicile and life within certain territorial limits, may be one of the wisest and safest methods of dealing with the problem. He points out that if the present limits hurt the persons who now complain, other limits would hurt others; and adds that while the exercise of the police power often works pecuniary injury, that fact alone does not warrant its judicial condemnation.

We consider this an eminently wise decision. For, as Pjetschka points out in the *Fribourg "Staatslexikon"* (V, 63), while it is an exceedingly difficult task for the State to combat prostitution, it must be considered its bounden duty, from the standpoint of Catholic morality, to ascertain as closely as possible the location of all houses of assignation, to exercise a sanitary control over their inmates, and to limit the spread of prostitution as much as in its power lays. The confining of the domicile of lewd women has proved, in many European cities, an effective means of facilitating this control.

ARTHUR PREUSS.

### A GRAVEYARD FOR DOGS.

Darwin's theory of man's descent from the monkey has matured queer ideas in the minds of certain individuals. Thus an old maid in London left her large fortune for the founding of a hospital for sick and aged cats. One Edouard Engelhardt, member of the Institute of International Law, has published a volume of 141 pages, in which he seeks to establish the rights of animals, not in the Christian sense, or that of the German, English, French, or Roman law, but by pleading for the animal as a subject of rights the same as man.

The diverse nations of Europe have agreed

to protect the wild animals of Africa from extinction—what a pity the Boers are not classed with the brute inhabitants of the forests and plains!

And now comes *La Vérité Française* (June 18th) with a description of a cemetery for dogs, cats, birds, etc., established by members of the women's rights' paper, *La Fronde*. Hygiene and sentimentality are given as the reasons for the establishment. The place selected for the new graveyard contains about 6,000 square meters and is situated near the gates of Paris on the island of the Ravagers. At the entrance is a monumental gate of sculptured iron. The inside ground is well leveled and plotted. Opposite the gate is the monument of the dog Barry, bearing the inscription: "He saved the lives of forty persons and was killed by the forty-first." Hundreds of other monuments of marble and bronze and iron offer a variety of pet names for dogs, cats, and colibris that would fill a volume. Sayings of Victor Hugo, Lamartine, Baudelaire, Pascal, etc., are immortalized on them. Even Champford's dictum is quoted: "The more I see of man, the more I like the beast." Also one may read: "To my incomparable friend sincere condolence—attachment, fidelity were his virtues." Again: "Blach and Yet—the fate which united them on earth, has joined them in the nothing." Or: "Neither name nor date? What matters it? For me there are reposing here the bones of him who for fourteen years was my exemplary friend." A last instance, we will give in French:

"Petit mignon  
qui ne fut rien  
qu'un pauvre chien  
naïf et bon.

Tu é la fleur de son âge  
par un civilisé sauvage!...."

"Civilized savage" is exquisite!

Any imitation of human funeral services as well as the use of crosses is strictly forbidden by the management.

Animals are buried there under a yard of ground. A tariff regulates the charges for lots and the sexton's fees. Ordinarily, lots are leased for a limited number of years; for the consideration of 1,000 francs, however, they may be obtained in perpetuity. Happy dogs,—and a coffin they get, too!

Meanwhile thousands of poor men, women, and children walk hungry up and down the streets, where dogs are fed on dainties.

What a satire on the progress and civilization of the age!

J. F. MEIFUSS.

### IS CATHOLICITY A BAR TO PUBLIC OFFICE?

Adherence to Catholic doctrine has always been, and still is, an obstacle in the path of Catholic aspirants to civil office. True, there are many Catholics in office; but is the proportion of Catholic office-holders equal to the number of Catholic citizens? Evidently it is not. The most unsophisticated recognizes the fact. That Bland's possibility for nomination was frustrated because of the religion of his Catholic wife, is a fact known to all. That McKenna's appointment to the Cabinet and later to the Supreme Bench was objected to on all sides solely because of his faith, no one doubts. That the papers of this country admitted that Admiral Dewey's marriage to a Catholic was the grave of his political ambition, can not be forgotten. In our navy do



three Catholic chaplains truly represent the spiritual interests of our Catholic sailors? In our State appointments, the proportion of Catholic officials to the number of Catholic citizens is infinitesimally small. In State and city campaigns the Catholicity of a candidate is frequently heralded as a reason for his defeat; and such defeat has too frequently followed as a result. Brownson has truly said that the opposition to the sons of foreigners is not due to their Celtic or French blood, but solely to their allegiance to Rome. We need not single local cases where, despite Irish ancestry, men who would never have been elected or retained in State office were taken up by anti-Catholics and so elected as a reward of their apostasy from the faith, as a premium set on the exchange of allegiance to Rome for the bonds of Masonry.

True, the question of a Catholic being elected to the presidency has never yet been an issue. It can not be for years to come. From every lodge and vestry there would go forth the cry "He is a Catholic," the back-woods would be scoured for voters and Episcopalians, Methodists, and Atheists would unite on a common platform for what would be called "The protection of American interests from the domination of Rome." There is no need to confine our statements to the realm of civil office. The same implies to all important walks of life.

\* \* \* \* \*

The boasted liberality of American Protestants is a delusion and a snare. It is, as a rule, a cloak, under cover of which they hide their hatred of Roman Catholics. This is not said in any spirit of dislike towards them. It is the unanimous verdict of intelligent converts, who having passed through the non-Catholic ranks, have time and again assured us that the belief in Protestant liberality did little credit to Catholic judgment. We know that there are here and there men who entertain no prejudice against the children of the Church—but they are rare indeed. It needs but an occasion to show the intolerance of our fellow citizens. The eagerness [with which they seize upon the slightest defects of Catholic public men; their constant attempts at witticisms at the expense of Catholics; their astonishment if, perchance, an intelligent Catholic attempts a defence of his Church; their attitude towards priests and religious, whom they would drive from their midst if they could, all prove that there is need of organisation among Catholics.

These facts are known and are witnessed on every side. Perhaps it may be assumed by our non-Catholic friends that there was no official insult to Catholicity in the laying of the cornerstone of the State House—by Masons—a body essentially inimical to Catholicity. Because Catholics have not been organised; because with the meekness of the early Christians they have kept silent beneath the lash of persecution, it is assumed that they have suffered nothing.

The time has come for Catholic organisation. It is not a question of a Catholic political party; nor is it a desire on our part to exclude one deserving Protestant from office. We seek only justice. We ask only the share of office that our proportion of citizenship gives us a right to demand.

To compare such a move to A. P. A.-ism is to manifest an ignorance pitiable in the extreme. A. P. A.-ism was aggressive—ours a defensive alliance. The former was for the exclusion of all Catholics from office. The latter for the obtaining of a fair representa-

tion, with no view of excluding anyone, whatever be his race or creed. We do not say that Catholics have been kept from civil office through any deep religious conviction on the part of Protestants. No, but we do claim that the fact of their partial exclusion is evident. We attribute it to the hatred which the spirit of the world cherishes to the Children of Light. To assume that the days of persecution are over is folly. To the genuine Protestantism of the age, Catholics are as much the object of persecution now as in the days of Elizabeth and James I. While there is no question of enacting civil disenfranchisement against us, still in the legislative halls of Congress the anti-Catholic mania is dominant, and an atheist, free-thinker or what not is preferred to a Roman Catholic. A little more unity among Catholic societies—a little more zeal in exposing the bigotry which militates against candidates for positions of influence, simply because of their faith—and there may result the religious freedom which is America's boast.—*Providence Visitor*, July 14th.

#### THE PSYCHOLOGY OF CRAZES.

Prof. G. T. W. Patrick, in the July issue of the *Popular Science Monthly*, offers an interesting explanation of the reasons why certain forms of epidemics and crazes sweep over the country. The craze, he points out, is the result of social excitement under which the normal individual becomes imitative, while something takes place in his brain akin to hypnotism, the higher faculties being inactive and the mind resembling that of the primitive man or the child. His reasoning and deliberative faculties are dormant and he acts with a desire to immediate rather than remote ends. He craves action and excitement and is prone to disregard the consequences. Prof. Patrick characterizes an outbreak of the "war spirit" as a homicidal craze of this kind and mentions the tulip mania in Holland and the Dewey welcome in New York as other examples.

There is something in this, and the development of a craze is not often to be regarded by its promoters with any pride. It is suggestive that whereas no normal individual of high character would be likely to boast of a satisfied revenge, all London—a multitude containing many such individuals—went wild with joy at the news that "Majuba is avenged." Presumably the late lamentable experience of Lieut. Hobson was due to some such manifestation of the "social mind." Yet the fact remains that without these crazes this probably would be a very unprogressive and monotonous old world. The "homicidal craze" makes history and sometimes, perhaps, progress; the tulip craze gave the world many beautiful gardens; the Klondike and Witwaterstrand crazes opened up new territory; and without a quadrennial political craze there could be neither elections nor nominations, for a convention in full operation is a veritable craze center.

It is the men who are affected by crazes, who get up rough riders' regiments or relief expeditions or political booms, who carry the world along. When the mental epidemic has a worthy inspiration, the result is good; when it hasn't, the consequences are both sad and humiliating. But crazes of one sort or another seem to be necessary to the continuance of society.

R.

#### WOMAN ANTI-SUFFRAGISTS.

The New York State Association Opposed to the Extension of the Suffrage to Women sent a vigorous protest to the national Democratic convention against putting a plank in the platform in favor of extending the ballot to women. A similar protest was sent to the Republican convention. It was quite unnecessary, in all probability, to have sent the protest, since it is not likely the delegates to either convention had any notion of adopting a woman suffrage plank. The protest contains, however, some very formidable, if "old-fashioned" arguments against granting the ballot to women. Here are some of the propositions advanced:

"To prove that the general welfare of the community would be advanced if women were permitted to vote, it would be necessary to show that women would vote more intelligently or more conscientiously than men. There is no ground for such belief. At most it would only be expected that the great body of women voters would be influenced by the same considerations that control the political action of their fathers, husbands, and brothers, and the only practical result of extending the suffrage to women would be to double the present vote and greatly to increase the expense and labor of elections.

"Manhood suffrage, in a government where the people rule, is a method adopted for peacefully ascertaining the will of the majority, to which the minority must perforce submit. Thus is secured a stable government, while full opportunity is given for the expression of individual opinion. In the end the opinion of the majority prevails, because it is the majority, and could, if necessary, compel compliance with its wishes. To extend the suffrage to women would be to introduce into the electorate a vast non-combatant body, incapable of enforcing its own will. It would then be possible to have a minority which could safely defy the wishes of the majority, and thus the fundamental idea of republican government might be overthrown.

"A general or extensive participation by women in political life must seriously modify the social unit of the family as it now exists. The duties of public life are not such as can be carried on in the seclusion of domestic life. The participation of men in public affairs is not opposed to, but directly in line with their duty of cherishing and protecting the home from dangers which may attack it from the outside, and such participation can have no such disintegrating effect upon the home life as would necessarily follow a like participation by women."

Then, just by way of paying respects to the woman who are asking for the ballot, the protest concludes:

"None have been more loud and eager for the extension of these special privileges to women than those who now seek to place her upon a plane of political equality with men. The position of the advocates of this change is inconsistent and untenable. The general enactment of laws for the benefit of women has been due to the chivalrous feeling of the men who made those laws, that the characteristics whereby nature has differentiated men and women, call upon men, who hold the power, to cherish and protect women, who bear the burdens. To grant the power to make laws equally to men and women, and thus destroy man's sense of responsibility for woman's welfare, would leave the latter to en-



joy only such special privileges as she could win by fighting for them; and even if woman had the unrestricted right to vote, any struggle between man and woman would be most unequal."

This protest was signed by Mrs. Francis M. Scott, the wife of Supreme Court Justice Scott, as honorary chairman, and the four presidents of the State associations opposed to the extension of woman suffrage in Massachusetts, Illinois and Oregon, Iowa, and the association in Tacoma. These women, they assert, represent the acknowledged majority of the women of the United States, which, they say, shows that only comparatively few women in this country want to vote.

J. W.

## ALCOHOL AND OLD AGE.

When asked recently how he had lived so long, the oldest inhabitant of South Carolina replied: "Strong drink. Ah've always smoked, chewed, and drank evah since Ah was a child. That, suh, is the secret of mah century mahk."

It is a matter of geographical interest that, while the oldest inhabitant in the South invariably attributes his ripe old age to tobacco and alcohol, the New Englander who has survived three score years and ten looks back with pride over a highly abstemious career. "I never had a drink of intoxicating liquor in my life, and never tasted tobacco," is the habitual statement of the oldest inhabitant in Maine.

Naturally there is no moral lesson to be drawn from the case of the South Carolinian, but his intemperate habits are of interest in connection with certain statistics recently published by the London *Daily Telegraph* on alcohol and ages. The *Telegraph* asserts (we quote by way of the Chicago *Inter Ocean* of July 12th) that its figures are the result of careful observation and presents the result of this observation as follows:

	Years.	Days.
Total abstainers, average age, -	51	22
Habitually temperate drinkers, -	63	13
Careless drinkers, - - -	59	67
Free drinkers, - - -	57	59
Decidedly intemperate drinkers, -	53	3

The *Daily Telegraph* must, of course, maintain the truth of its statistics and make its own defense against the "Indignant Subscriber" and the "Temperance Reader." The conclusions drawn by the London publication are here reproduced merely as a matter of interest.

It will be noted that, according to the *Telegraph*, even the man who drinks to excess has one year and 346 days more of life than the person who never touched a drop. The total abstainer may conscientiously conclude that he prefers to be cut off at the tender age of 51 years and 22 days than to be "a decidedly intemperate drinker," as the *Telegraph* says, for 53 years and 3 days. He has also the keen satisfaction of never having been pointed out as a horrible example.

By "free drinkers" the *Telegraph* evidently means people who are a bit more coy of the bottle wherein lurks fire, than are the "decidedly intemperate drinkers," and these live six years longer than the total abstainers. Habitually temperate drinkers lead the list, and have ten years and ten days more than the decidedly intemperate drinkers, although it

may be argued by the latter that they do not have nearly so much fun.

When a British newspaper publishes statistics like these, calculated to drive innocent people to drink, it is time the Hon. John G. Woolley, Prohibition candidate for President of the United States, began a more active canvass. Otherwise there is reason to fear that South Carolina will remain unregenerate.

O.

## TOPICS OF THE DAY.

A KANSAS GIRL GRADUATE.—A Kansas girl graduate, who had been given the theme "Beyond the Alps Lies Italy," promulgated the following: "I do not care a cent whether Italy lies beyond the Alps or in Missouri. I do not expect to set the river on fire with my future career. I am glad I have a good, very good education, but I am not going to misuse it by writing poetry or essays about the future woman. It will enable me to correct the grammar of any lover I may have, should he speak of 'dorgs' in my presence or say he went somewhere. It will also come handy when I want to figure out how many pounds of soap a woman can get for three dozen eggs at the grocery. So I do not begrudge the time I spent in acquiring it. But my ambitions do not fly so high. I just want to marry a man who can 'lick' anybody of his weight in the township, who can run an 80-acre farm and who has no female relatives to come around and try to boss the ranch. I will agree to cook good dinners for him that won't send him to an early grave, and lavish upon him a whole lot of wholesome affection, and see that his razor has not been used to cut broom wire when he wants to shave. In view of all this I do not care if I do get a little rusty on the rule of three and kindred things as the years go by."

THE REVOLT AGAINST HOUSEWORK.—A writer in *Ainslee's* says that underneath the whole revolt of woman is the revolt against housework, but thinks that the instinct for home, so deeply rooted in the feminine sex, will in the end prevent the application of the wholesale plan, now so widely advocated, which contemplates going out for meals, living in a caravansary, and sending the children to a creche:

"That goes too much against the grain. We do not like wholesale cooking. We want our own kind, and we don't want anybody else to know when we have an economical dinner. The wholesale plan does not apply to things in themselves artistic, and cookery is one of them. The personal element expresses itself there quite as truly as it does in painting. No woman hates to cook when she knows that it requires a skill that she possesses."

THE PARISH HOUSEKEEPER.—A Connecticut Catholic congregation has got into all sorts of hot water on account of the priest's housekeeper. The pastor is taking a vacation and during his absence, the housekeeper arrogated to herself the management of the parish business, in addition to her routine duties as autocrat of the rectory kitchen. This did not please the pastor pro tem. and the congregation, and their attempts to oust the officious and offensive servitor culminated in a public row. Like some others of her calling, this obstreperous genius of the parochial pantry evidently believes there is an irremovable

housekeepership, as well as irremovable rectorships, and that she holds it. It is not unusual to find among persons occupying this position of responsibility, an aggressive conviction that members of a congregation have no rights which the parish housekeeper is bound to respect.—*Monitor*, July 7th.

## LITERATURE.

### THE HISTORY OF THE PASSION.

The History of the Passion. By Rev. James Groenings, S.J. B. Herder. 1900. \$1.25.

Father Groenings' treatment of the great subject of the Passion of Our Lord brings it so vividly before the reader that he becomes, as, indeed, he is, a participant in the action. Every little incident and word which history or tradition has left us, is searched and scrutinized as affording the means of bringing home to us, in all their terrible reality, the sufferings of the God-man and their meaning to each individual soul.

The manner of the Reverend Jesuit is convincing and at the same time moving and eloquent. Not only does it inspire the soul to patiently bear suffering, but it encourages her to go forth and meet it in the way, fortified by the example of the "Mighty God." A more profitable book or a more interesting one it would be hard to recommend.

That the work is a translation few readers would fail to discover before perusing many pages. The name of the translator is withheld. It is, however, due to him and the publisher to say (in the hope of corrections in a future edition) that there are a number of expressions in the work which are not English, and which are an injustice to the author. "Clad" is not the present infinitive, but the past participle of the verb to clothe. "Laden" is now generally used as an adjective. "God hath laden upon Him," etc. is obsolete. "Likely" is an adjective and not an adverb, although newspaper reporters sometimes make the mistake. We call the Greek philosopher in question Epicurus and not Epicure. These are a few examples taken at random. There are also typographical errors. For instance: "We saw his glory, glory as of the only begotten of the Father," is from the first, not the fourteenth chapter of St. John's Gospel.

Perhaps to some minds flaws like those noted above may seem trivial. They are not. If we are to have English, let us have English. That Father Groenings' work is of absorbing interest in spite of these blemishes, only goes to show what it must be in the original German, and what it would be if it were not handicapped by defective translation.

SUSAN TRACY OTTEN.

### NO ENGLISH TRANSLATION OF THE "SUMMA" OF ST. THOMAS.

We were not prepared last week to dispute the positive statement of the *Catholic Standard and Times*, reproduced on our first page, that there exists an English translation of the "Summa" of St. Thomas Aquinas, from the pen of Father Rickaby, S. J., published by Burnes & Oates of London; though we strongly suspected our contemporary had mistaken that reverend Jesuit's "Aquinas Ethicus" for a translation of the whole "Summa."

We are now prepared to say, on the authority of Fr. Rickaby himself, (Preface to "Aquinas Ethicus," p. vi), that "the Angelic Doctor still reposes whole and entire in hi,



own original Latin." The two volumes of Fr. Rickaby's useful work contain only the chief chapters of the second part of the "Summa" bearing on moral philosophy.

We repeat our recent remark: Nothing could be more meritorious or more gratifying to the gloriously reigning Pontiff, than if some well-equipped scholar undertook to provide the great English-speaking world with an English translation of the Angelic Doctor's masterwork. "Experience shows," says Fr. Rickaby, "that it is difficult even in the training of young ecclesiastics to get them to read St. Thomas continuously. Indeed it may be feared that St. Thomas is not yet read by them quite as much as Leo XIII. would have wished. And by laymen in English-speaking countries he is read scarcely at all." (Ibid. Preface, p. v.)

ARTHUR PREUSS.

## OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

### JOCA DARWINIANA.

TO THE EDITOR OF THE REVIEW.—Sir:

I notice you have been printing some pretty Darwinian jokes lately. Perhaps the enclosed one, in verse, will also interest your readers.

A. G.

I contend the explanation  
Of a jester's inspiration  
Is no momentary brilliance of the brain,  
But a steady evolution  
From idea to execution,  
And a word or two will make the matter plain.  
First there comes a tiny spasm,  
Which I think is Protoplasm,  
For it may denote a poem or a pun,  
And amorphous Protozoa  
Of the best of jokes must grow a  
Certain size before they're obviously fun.  
But when matter gets in motion  
Quite a complicated notion  
May evolve itself from just a simple shell,  
For a joke that's told with unction  
Is organic in its function,  
And the function of an organ is to "swell."  
Thus it rises by gradation  
In the scale of recreation  
To a jesting after dining without stint,  
Till it breaks its final tammal  
And declares itself a mammal,  
Which is vertebrate enough to "go" in print.  
Braving dangers of rejection,  
By a natural selection  
It survives amid the fittest of the fit;  
In the process of evolving  
Very fortunately solving  
That great difficulty—specie to wit.

### AN UNTRUSTWORTHY U. S. HISTORY.

TO THE EDITOR OF THE REVIEW.—Sir:

I wish to know whether your attention has been called to a late history of the U. S. by Lossing (now dead), edited by Gay of New York. It is a work of two volumes. The agents claimed that many priests had bought it, so I, my assistant, and several other priests here also took it. After a more thorough examination of it we found it full of misrepresen-

tations against our Church. When we called the publishers' attention to these, they excused themselves and wished us to send in corrections. It seems strange to me that I have not yet seen any criticism of the book in any of our Catholic papers. To my knowledge I have not seen any in your REVIEW either. I wish you would get a copy of it and give your opinion of it in your well edited paper.

F. X. SCH.

\* \* \*

THE REVIEW received no copy of Lossing's history for criticism; nor is it able or willing to purchase everything the bookmarket offers for the pleasure (?) of picking flaws. Our reverend correspondent will do the good cause a service if he will write a review of the book for this journal, or send us his copy of the work for inspection and public criticism, if he really thinks it deserves extended notice either on account of its literary merit or its wide circulation.

A. P.

## EXCHANGE COMMENT

Commenting on our recent note regarding the impropriety of Catholic publishing houses holding out financial inducements to Sisters to become agents for their publications, the *Catholic Journal of the South* (July 14th) observes:

"There are several publishers of Catholic juvenile papers making similar propositions. We presume the Sisters feel as though they have the same right to become paid newspaper agents as some of our priests. It is a notorious fact that one Catholic paper published in New York City has for years been dividing up its subscription price with the priests who secured it patrons. Why shouldn't the Sisters do the same as the priests? Again, we find priests, members of old religious orders, going about the country soliciting subscribers for magazines published by their order. The usual method is for one of these priests, who is known to be quite an orator, to send a letter to the various Catholic pastors of certain cities, offering to preach for them on a certain occasion. Of course they are much pleased to have such a distinguished speaker and herald his coming throughout their parish. There is a large congregation present and listen to a brief and eloquent sermon, like one of the Paulists' five-minute addresses. Then the distinguished and reverend speaker starts on a new theme—the reasons why all Catholics should subscribe for ——— magazine, and inviting them to meet him in the vestry right at the close of the services and he will take their names and subscriptions. The Catholic churches of more than one Southern city have been used to further this priestly scheme, and the end is not yet."

\* \* \*

The Rev. D. S. Phelan writes to his paper, the *Western Watchman*, from Paris, under date of July 1st:

"To-day we were sitting right under the pulpit of St. Sulpice while a Jesuit was delivering a sermon on Faith. Now, said I to myself, I shall hear a sermon. I was mistaken. Faith must be operative by works of charity, or it is dead. And then he went for the Jews and the Freemasons and the Atheists and the spoliators of churches. Protestantism was innocent besides religious eclecticism, which consisted in accepting some truths of revelation and rejecting the rest. Oh, they should shun, as the face of a ser-

pent, this modern school of heretics, better known under the name of 'Americanism.' I laughed and shook under the little man's fiery invective. As I was not ten feet from him he glared at me, but it did not do a bit of good. I laughed in his face and laughed him out of countenance. I do not mind opera bouffe preaching, but I hate stupid lies in the pulpit."

That is a splendid way of inculcating respect for the cloth in the Catholic laity, among whom the *Watchman* chiefly circulates.

\* \* \*

The *Church Progress* (July 21st) has the following editorial *entrefilet*:

"'Anonymity is not modesty, though it may easily be either impudence or cowardice.' No one knows this better than the editor who receives three or four letters a week on how to run a paper."

Which is all the more pungent since the present editor of the *Church Progress* is himself an anonymous. If we had our way the full and real name of the editor would have to appear at the head of every periodical in the land and the full and real signature of every writer under each production of his pen.

\* \* \*

We read in the *Memphis Catholic Journal* (July 14):

"Archbishop Ireland scored another great success in his masterly speech in France on July 4th at the unveiling of the Lafayette statue. This distinguished prelate is not only a great orator but a thorough French scholar, and it seems to be a great puzzle to Parisians to hear an Irish-American speak their language better than they can themselves."

This is enough to make a horse laugh. Archbishop Ireland, as has been time and again remarked in the Parisian press by the best critics, speaks French with a very disagreeable "brogue" and his syntax is abominable, as even the Roman *Analecta* went out of its way to declare when it reproduced his famous letter to the Pope in response to the Apostolic Brief "Testem benevolentiae."

ARTHUR PREUSS.

## RELIGIOUS WORLD.

....An Associated Press despatch from Rome announces positively the appointment of Msgr. J. J. Keane to the See of Dubuque, and another, from Paris, confirms the news on the authority of Archbishops Ireland and Kain. We reserve editorial comment till the report receives official confirmation.

....A Washington despatch of the Associated Press, dated July 19th, reports that Cardinal Satolli has been appointed Prefect of the Propaganda. We do not believe it, as no inkling has reached this country that Cardinal Ledochowski has either died or resigned his high and important office.

....The *Catholic Universe* of July 20th credits Dr. Rooker of the Apostolic Delegation with the statement that new sees will probably be erected at an early date at Sioux City, Ia., and Altoona, Pa., and that Omaha will be raised to the dignity of an archbishopric.

....The Superintendent of the United States census wants to know whether the church population of the country desires a census of their numbers. He requests that all who do shall inform him. Questions concerning religious affiliation were not asked by the enumerators, and if a census is now made it will have to be compiled from the statistics



of the churches. These statistics are collected in so many different forms that totals of them are practically worthless. If uniformity in keeping church statistics could be secured, totals of those statistics would be interesting, perhaps useful. Until such uniformity is attained, Director Merriam is right in saying that church figures show little and prove less.

...Following the lead of the Bishops of Providence and Hartford, Bishop Beaven of Springfield recently ordered that henceforth the good old Catholic custom of solemnizing marriages with a nuptial mass is to be strictly observed.

## SOCIAL QUESTION.

### RUSKIN HALL.

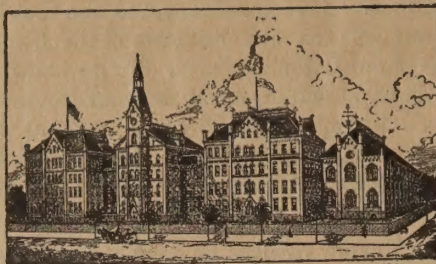
The *Globe-Democrat* of the 19th inst. had the following:

"If Ruskin Hall will do for the workingmen of St. Louis what ought to be done, it should not be met by scowls and derisions. The project in the hands of Walter Vrooman, formerly of St. Louis, as understood here, is the founding of a workingmen's college or lecture bureau, to teach correct principles of social and political economy. If this is what it does teach, St. Louis should welcome it, for correct principles of social and political economy are entirely opposed to labor troubles. There is a great mass of unthinking, mentally inactive labor in St. Louis, which, while it realizes the injustice it sometimes suffers, has no reasonable methods for securing fairer treatment. Stupid as the Chinese hordes, it imagines that violence, the beating of others, brutal personal assaults, blowing up or burning of property, vile language, are going to remedy its troubles. It needs a Ruskin hall, not only with an endowment of \$20,000, but \$200,000, as a sort of mission house, to teach it how to proceed in orderly lawful ways to secure greater benefits from its toil.

"An assembly hall in South St. Louis, where free lectures by temperate-minded, educated men on sociology, the rights of man, capital and labor, can be delivered, might be better than an armory there. The reason St. Louis saw so much brutality, murder and riot a few weeks ago, is because there is so much ignorance on economic subjects among the masses. If, instead of pouring missionaries and millions into China or India to convert the yellow and brown pagans to Christianity, the churches would devote more of their resources to giving the poor and ignorant of their own cities a chance to be better men, greater good would be accomplished. It is not as interesting or picturesque to go down into a dirty side street in St. Louis and help the people there to understand what we are all on earth for, as it is to go to distant lands, to teach the heathen; but it is more to the purpose. If Ruskin Hall means to elevate the minds of the lowly and also to point out to the employing classes wherein they have been unjust, St. Louis needs it. It is better to use books than it is to use guns. More education and less terrorism in labor problems is desirable."

If ever truth was uttered, it found expression in the above article. A. B. S.

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NEW SESSION BEGINS SEPTEMBER 5, 1900.

REV. NICHOLAS LEONARD, O. F. M.

## CONTEMPORARY RECORD.

### THE POLITICAL SITUATION IN MEXICO.

It is well known that the periodical reelection of President Diaz is a farce; but the election of deputies to the legislature is apparently no less of a farce. The following item is taken from our esteemed Mexican contemporary, *El Tiempo* (July 12th):

"An old and esteemed subscriber sends us a letter containing two questions about the last elections, to which he hopes to get an answer from the independent journalists. The letter shows how the acts of the general government are received in the States, and the disgust that is created by the complete neglect of all the laws that should govern us. The letter reads:

"Now that General Diaz has found it proper again to give us deputies for this State, individuals that do not belong to the State, who do not know us, nor we them, I have thought of asking you and all journalists the following questions, which I hope will be answered:

"Is it honorable, just, and gentlemanlike for any man to accept an office to which he knows he is not elected and that he ought to hold only by the free vote of his fellow-citizens?

"Is that legitimate what such a man does in the discharge of his official duties, he having been named but not elected to said office?

"I put these questions to see whether by the answers I obtain, I may change my way of thinking in that line....."

*El Tiempo* answers: "These queries answer themselves and all replies that might be given to them will not change the mind of our subscriber, since also according to our way of thinking, every honorable man ought to do what the questions indicate." What a striking illustration that answer gives of the liberty of the press so loudly proclaimed by Liberalism! What a gigantic humbug a liberal constitution is in the hands of a Freemasonic government! J. F. MEIFUSS.

### NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

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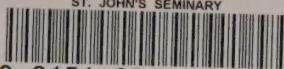
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